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A

SERMON

Preach'd before the RIGHT HONOURABLE

The LORD MAYOR,

THE

ALDERMEN

AND

CITIZENS of *LONDON*,

AT THE

Cathedral Church of St. *Paul*,

On *Sunday* the 29th of *May*, 1748.

BEING THE

Anniverſary Day of THANKSGIVING

FOR THE

Reſtoration of King *Charles* II.

THE

Royal Family and Government.

By PETER PINNELL, *A. M.*
Rector of St. Mary Magdalen Bermondſey, *in* Surry.

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MDCCXLVIII.

LADBROKE, Mayor.

Tueſday the 7th Day of *June* 1748, and in the twenty-firſt Year of the Reign of King *George* the Second, of *Great Britain*, &c.

It is ordered that the Thanks of this Court be given to the Reverend Mr. *Pinnell*, for his Sermon preach'd before this Court, and the Liveries of the ſeveral Companies of this City, at the Cathedral Church of St. *Paul*, on *Sunday* the 29th Day of *May* laſt, being the Anniverſary Day of Thankſgiving for the Reſtoration of the Royal Family and Government; and that he be deſired to print the ſame.

MAN.

To the Right Honourable

Sir ROBERT LADBROKE,
Lord-Mayor of the City of *London.*

My LORD,

WHEN I was honour'd with Your Appointment to *preach*, I had not any Deſign of ever *publiſhing* the following Diſcourſe: And as to the Approbation which your Lordſhip and the Worthy Aldermen were pleaſed to expreſs, I look'd upon it merely as a Mark of Candor, in that Court, which would humanely *connive* at thoſe Errors, which others, I was apprehenſive, might induſtriouſly *expoſe*.

Upon this Account, I was deſirous of waving the Publication; but having been cenſured by my Friends for diſregarding your Commands, I at laſt reſolved to do Violence to my own Inclination, rather than any longer diſpute Obedience to your Lordſhip; and accordingly have yielded to the Partiality of Your Judgment. I am,

My LORD,

Your moſt obliged,

and humble Servant,

Peter Pinnell.

PSALM LXXXIII. 18.

That Men may know that Thou, whoſe Name alone is JEHOVAH, *art the moſt High over all the Earth.*

THO' this Pſalm ſeems to have a particular reſpect to the War in the Days of *Jehoſhaphat*; yet in a more general View, it may relate to the ſeveral * Oppoſitions againſt the *Jews*, till the Time of their Captivity under the *Aſſyrians*. And it appears, that after the Pſalmiſt had complain'd of the miſchievous Devices of his Enemies, he deſires GOD to ſuſpend the Execution of his *extreme Vengeance*, till he had viſited their Offences with the Rod of *Correction*; for when they diſcern'd their Schemes to be defeated, and were convinced of their own Impotency, he preſumed this might reclaim them from the Error of their Ways, and work in them an Acknowledgment of the true GOD; accordingly he ſays, *Fill their Faces with Shame, that they may ſeek thy Name, O Lord:* But as for thoſe who will not humble themſelves before GOD, let them be utterly deſtroy'd; *let them be confounded and troubled for ever; yea, let them be put to Shame and periſh:* That is, when thy *corrective* Puniſhments prove fruitleſs and ineffectual, then let them

 feel

* *Vid.* HAMOND in LOC.

feel the Stroke of thy *vindictive* Judgments, that all the World may be inſtructed in their Duty, and confeſs thy ſovereign Authority; *that Men may know, that thou, whoſe Name alone is* JEHOVAH, *art the moſt High over all the Earth.*

From which Words I ſhall take Occaſion;

I. To ſpeak in general of the Providence, which GOD exerciſes over all his Works.

II. Of His particular Government over States and Kingdoms; and His Concern for the Preſervation of the Faithful; and,

III. Of His ſignal Interpoſition in that glorious Deliverance, which is the Subject of this Day's Solemnity.

Firſt then, I am to ſhew in general, that GOD's Providence is over all his Works.

When the Almighty at firſt ſpake the Univerſe into Being, he deſigned it as the Object of his continual Inſpection; and in order to ſecure it from returning to its original Chaos, eſtabliſhed a due Symmetry of Parts, and a regular Order of Motion: And by his wiſe Oeconomy, the World, after ſo many Ages, appears ſtill to flouriſh in its primary Spring and Beauty. For as the *Soul*, by its Union

and

and ſecret Energy, invigorates every Part of the *Body*, and thereby preſerves it from that Diſſolution which is the immediate Reſult of its Separation: So does GOD, by Virtue of his Omnipreſence, enliven the whole Frame of Nature; and ſhould he at any Time withdraw his Influence, the World would ſink into Ruin and Corruption: For (as the Son of *Syrach* obſerves) *How could any thing endure, if it were not his Will? Or how could any thing be preſerved, except it were called by him?* —

It has indeed been a Principle entertained by ſome, that it would derogate from the Glory of that Being, who inhabits the Regions *above*, to take Cognizance of the Things *below*; and that He, who has the Heaven for his *Throne*, diſdains the Government of the Earth, which is his *Footſtool*.

But this Opinion may eaſily be refuted from the Conſideration of his Attributes: For if the Government of the Almighty is not extended to all the Works of his Creation; ſuch a Limitation of his Providence muſt flow, either from the Want of *Inclination*, or from a Defect of *Power*.

With regard to the *firſt*, it would be the higheſt Imputation upon GOD, to ſuppoſe that he ſhould neglect the Government of the World, and diſregard the Work of his own Hands: For what can be more ſuitable to his Perfections, than to diſpoſe all Things for the Benefit of his Creatures; to employ

his reſtleſs Thought, to extend his watchful Eye, and exert his powerful Arm to make them happy? Infinite Wiſdom muſt ſee the Neceſſity of divine Adminiſtration for the Maintenance of Harmony in the moral World: It muſt ſee, how requiſite it is, upon account of public Security, that Innocence ſhould be protected, and the Overflowings of Ungodlineſs reſtrained: And doubtleſs, whatever Plan God's *infinite Wiſdom* ſhould contrive, that very Plan his *infinite Goodneſs* will diſpoſe him to execute, and conſequently it muſt be agreeable to his Inclination to direct the Courſe of human Affairs, and not ſuffer his Creatures to be loſt in that Labyrinth of Error, into which their Paſſions and Infirmities would inevitably miſguide them.

Thus, as it implies a Contradiction to ſuppoſe the Almighty *unwilling* to govern the World; ſo are his Attributes no leſs inconſiſtent with the Suppoſition of *Inability*.

For ſuch is his *Power*, that nothing can controul it but his *Will*; nothing but his *Will* can ſay, *hitherto ſhalt thou go, and no farther*: And indeed how can we imagine, that *his* Hand can poſſibly be ſhortned, whom we acknowledge to be the Maker of Heaven and Earth? How can we imagine, that any Being ſhou'd be able to reſiſt, any Being able to interrupt the Execution of *his* Will, who gave Exiſtence to the whole World? — The higheſt Degree

of

of Power is implied in the Idea of *Creation*; and conſequently that Hand, which was able to *make* the Univerſe, muſt much more be able to *preſerve* it: And as it can have no Principle of Self-ſubſiſtence independent on its Cauſe, it muſt neceſſarily be preſerved by that Power, and that Power *only*, which at firſt created it. So that with *Epicurus* to acknowledge a Deity, and yet ſuppoſe him to be an unconcerned Spectator of human Affairs, is in Effect, to maintain the Being of a GOD, and at the ſame Time to rob him of divine Perfections; it is to aſſert ſuch Principles, as are abſolutely incompatible; and to ſeparate thoſe Things, which are connected by an eſſential Union.

For as all Nature is a Proof of the divine *Exiſtence*, ſo does the whole Creation proclaim a divine *Superintendency*; and every Object we meet with, is an Argument of GOD's Protection: Every Beam of Light preſents it to the Eye; every Sound declares it to the Ear; and all our Senſes join in Confirmation of this important Truth: So that we may ſay with *Nehemiah*, *Thou, even thou, art the Lord alone; thou haſt made the Heaven of Heavens with all their Hoſt; the Earth and all Things that are therein, and thou preſerveſt them all.* Wherever we direct our View, we ſhall diſcover the legible Characters of a divine Inſpection; and the longer we contemplate, the greater will be our Admiration:

miration: If we lift up our Eyes, *The Heavens declare the Glory of God, and the Firmament ſheweth his Handy-work:* If we take a Proſpect of the Earth, we ſhall ſee its Surface ſpread with Variety of Fruits for our Nouriſhment and Delight: And when all the Wonders of Nature are thus unfolded to our View, if we *are not mad, but ſpeak forth the Words of Soberneſs and Truth*, we muſt acknowledge theſe Things to be the *Lord's doing*, and bluſh at the very Thoughts of Infidelity; for the inanimate, the vegetable and ſenſitive Parts of the Creation harmoniouſly conſpire to *ſhew forth the Glory of God, that Men may know, that thou whoſe Name alone is* JEHOVAH, *art the moſt high over all the Earth.*

But beſides the *general* Concurrence of a ſuperior Power, in preſerving all Things, and regulating them in their Operations; we find moreover ſuch frequent and *particular* Interpoſitions for the Puniſhment of Wickedneſs and Vice, and for the Maintenance of true Religion and Virtue, that *the right Hand of the Lord muſt have the Pre-eminence*; *the right Hand of the Lord muſt bring theſe mighty Things to paſs*; whereby he ſo viſibly Points out his Will, and ſo plainly manifeſts his Power, that we muſt confeſs the Truth of the Pſalmiſt's Obſervation, *Verily there is a Reward for the Righteous*; *doubtleſs there is a God, that ruleth in the Earth.*

We

We frequently indeed overlook God's Government, becauſe he acts not by a viſible and immediate Interpoſition; while we ſee only the ſecondary Cauſes of Events, without perceiving the Hand which guides them, we often miſtake in forming our Judgments, and aſcribe that to the *Engine* or the *Inſtrument*, which is properly the Operation of the *Agent* himſelf.

From hence Men are inſenſibly drawn into the fatal Error of looking upon their Succeſs in Life, as the Reſult of their own Policy or Power, and by a continued Series of Proſperity, are brought by eaſy Degrees to forget their own Duty, and to deſpiſe the *Riches of* God's *Goodneſs*.

Whereas had we not the inviſible Aſſiſtance of our Father which is in Heaven, all our Application and all our Skill would avail us nothing, and we ſhould neceſſarily fail in every Undertaking: Had we not the Hand of God to ſupport us in our Pilgrimage, we ſhould not be able to *ſtand upright*, and much leſs to *walk ſurely*: Had we not a divine Clue to conduct us through the Maze of Life, we ſhould inevitably deviate into the Paths of Error. Whatever the Watchman may attribute to his own Vigilance and Care, yet *except the Lord keep the City, the Watchman would but wake in vain*; and however we may boaſt of our own Prudence in the Management of political Affairs, yet *it is* God *that maketh*

maketh Wars to ceaſe in all the World; *'tis he that breaketh the Bow, and knappeth the Spear in ſunder, and burneth the Chariots in the Fire.*

In a Word, it is declared by Reaſon, confirmed by Experience, and expreſly aſſerted in holy Scripture, that *in* God *we live, and move, and have our Being*; ſo that as He is the Origin of all Power, and the Fountain of all Strength, if we have not Affiance in Him, we ſhall inevitably diſcover our own Weakneſs; whereas by doing all Things in his Name, we ſhall be able to ſurmount every Obſtacle; and with the Confidence of *David*, naked and unarm'd we may go into the Field of Battle, and boldly engage the great *Philiſtine*: for by putting our Truſt in the Lord, we build our Hopes upon the ſureſt Foundation; upon a Rock that can never fail; upon a *Power* that cannot be defeated; upon a *Wiſdom* that is infallible; and upon a *Goodneſs* that is without Limits.

Thus having conſider'd the Nature of God's Providence in general, let us now reflect upon his Government over States and Kingdoms; and his Concern for the Preſervation of the Faithful.

Tho' with reſpect to *private Perſons*, God may defer the Diſtribution of Rewards and Puniſhments till a future State; yet with regard to *public Bodies*, his

his Juſtice can only be manifeſted in this preſent Life; becauſe all thoſe Societies, wherein Men are *now* link'd together under various Governments, ſhall *hereafter* be diſſolved: And accordingly if we look into the holy Scriptures, we ſhall find ſuch Inſtances of GOD's Providence in behalf of his faithful People, as are too expreſs to be contradicted, and too awful to be unaffecting.

In the old Times, when the Earth was ſo *filled with Violence and Corruption*, that nothing leſs than a Deluge could cleanſe it from Impurity, then did GOD manifeſt a peculiar Concern for the Undefiled, by this gracious Invitation to *Noah*, *Come thou and all thy Family into the Ark, for thee have I ſeen righteous before me in this Generation.* — And when the Children of *Iſrael* ſuffer'd a long Captivity in *Egypt* under hard and mercileſs Task maſters, then were they miraculouſly reſcued by the Hand of *Moſes*. After which, the Lord preſided over them in a peculiar Manner, raiſed choſen Perſons to be their nurſing Fathers, and perform'd Miracles for their Security and Protection! And when thro' their Iniquities they were ſeverely chaſtized, yet would he at length deliver them with a mighty Hand, and a ſtretch'd-out Arm, for *his Mercy was to continue for ever.*

And tho' in the preſent Times, the Manner of National Puniſhments and Bleſſings is not ſo miraculous,

as it was under the *Jewiſh* Diſpenſation; yet ſtill we have ſufficient Aſſurance, both from ſacred Hiſtory, and the Attributes of God, that the true Religion will always be the Object of divine Protection; and that the Tranſgreſſion of God's Laws will infallibly be attended with the Severity of his Judgments: From whence we have reaſonable Motives for an awful Dread of his Indignation, and an humble Truſt in his Goodneſs, tho' he does not *divide the Sea* for our Deliverance, nor *rain down Fire from Heaven* to conſume us.

But ſtill, *we of this Nation*; *we*, I ſay, are able to trace out the Footſteps of divine Providence in *this our Land*; for are not our Annals pregnant with Inſtances of ſuch extraordinary Deliverances, as loudly proclaim a divine Interpoſition?

Whoſoever is converſant in the Hiſtory of the *Reformation*, may eaſily diſcover the Hand of God conducting us out of that State of Error, in which the Church of *Rome* endeavour'd to continue us. The holy Spirit (which is the Subject alſo of this Day's double Solemnity) influenc'd our firſt Reformers with ſuch a true Chriſtian Zeal, that they courageouſly enter'd the Liſts, notwithſtanding our Adverſaries were armed with Terrors: And when all open Aſſaults were defeated by the Prevalency of Truth, then did the Vigilancy of Heaven deſcry their

their ſecret Deſigns, and blaſt their private Machinations, tho' carried on with the deepeſt Subtilty, and concerted with the moſt artful Caution.

Such was the ſignal Inſtance of Providence in preventing the Execution of that deſtructive * Plot; whereby it was intended that the very Foundation of our Conſtitution ſhould have been undermined; which would have prepared the Way for the Introduction of arbitrary Power into our Government, Idolatry and Superſtition into our Worſhip, an unreaſonable Dominion over our Conſciences, and univerſal Miſery throughout the Kingdom.

And as thus Omnipotence reſcued us from Deſtruction; ſo again, after the Death of the Royal Martyr, were we by a freſh Inſtance convinced, that *if the Lord had not been on our Side, when Men roſe up againſt us; then had they ſwallowed us up quick, when their Wrath was kindled againſt us.* Which brings me,

In the *third* Place, to conſider particularly GOD's Interpoſition in that glorious Deliverance, which is the Subject of this Day's Solemnity.

To make an adequate Eſtimation of this happy Feſtival, we muſt reflect upon that Complication of Calamities, from which our Anceſtors were happily

 deliver'd

* 5th of *November*.

deliver'd. And upon a Review of that melancholy Scene, we ſhall have ſo lively and grateful a Senſe of the *Reſtoration*, as to acknowledge with the *noble* Hiſtorian, that *no Man living of himſelf could have Wiſdom enough to foreſee, or Underſtanding enough to contrive it.*

Which ever Way we look'd, nothing was preſented to our View, but what (as *Samuel* ſays) *might conſume our Eyes, and grieve our Heart.* If we took a Proſpect of the Church, we ſaw it harraſſed by Diviſions, plunder'd of it's Revenues, and the Epiſcopal Clergy, like the Fathers of old, *deſtitute, afflicted, tormented:* The *Abomination of Deſolation ſtood in the holy Place*; and the Houſe of Prayer was literally converted into a Den of Thieves: Irreligion and Hypocriſy, with all the Diſtractions of wild Enthuſiaſm ſpread like a Deluge over all the Land; and defac'd that Beauty of Holineſs, which was no leſs the Ornament of our Temples, than the Honour of the Reformation. In ſhort, Holineſs was made uſe of as a Cloak for Impiety; Religion was ſacrificed to Intereſt, and the *Form* of Godlineſs ſo univerſally prevailed, that the *Power* of it was no where to be found.

If we took a Proſpect of the State, we ſaw the *Breath of our Noſtrils*, the *anointed of the Lord*, arraign'd before a Mock-Tribunal, condemned without Law, and executed without Mercy: We ſaw the

Frame

Frame of our Conſtitution miſerably diſſolved by thoſe practical Atheiſts, to whom nothing was ſacred; thoſe Republicans in Principle, to whom a reaſonable Allegiance appear'd a *Yoke of Bondage*: And as the worſt of Crimes are generally palliated with the Form of Godlineſs; ſo did they diſguiſe their execrable Deſign with a pretended Zeal for Purity of Worſhip; and came *in Sheep's Cloathing*, tho' within they were *ravenous Wolves*.

Thus, like the Huſbandmen in the Goſpel, they reſolved to ſeize the Vineyard, and when they had inhumanly cut off the Father, their Rage purſued the Heir into Foreign Lands; and GOD ſet his Reſtoration beyond the Bounds of Hope and Probability, that both his own *Mercy* might ſhine with more radiant Luſtre, and *our Gratitude* be teſtified with more joyful Hearts.

Upon a View of the Dangers he was expoſed to, our Souls muſt neceſſarily be *diſquieted within us*; but if we take another Proſpect we ſhall ſing with the Voice of Praiſe and Thankſgiving, to ſee him guided by the Hand of Providence, and at length delivered out of all his Troubles. To wave the mention of his miraculous Eſcapes from the Fury of domeſtic Enemies, let us look upon him while an Exile from his native Country; and we ſhall find that political Views were ſo prevalent, that from thence, whole

Nations

Nations were ready to diſpenſe with every Obligation of Tenderneſs and Humanity. Witneſs * *Some*, who baſely engaged themſelves by Treaty to exclude him out of their Dominions, tho' intitled to their Protection, not only by the Common Ties of *Benevolence*, but likewiſe by the peculiar Claim of *Affinity*; witneſs † *others*, who ſtifling the Suggeſtions of Conſcience, and deaf to the Voice of Gratitude, would not even Countenance the perſecuted Prince, while Clouds of Darkneſs and Diſtreſs were gathered round him; but as ſoon as the Scene began to brighten up, and there was a Proſpect of his Reſtoration, then was their *Indifference* improved into *Reſpect*, and they complimented him with the higheſt Expreſſions of Joy and Satisfaction!

Hereby it evidently appeared, that Self-Love was the prevailing Spring of all their Actions, and that even Gratitude itſelf availed but little, ſo long as it came in Competition with their Intereſt, or contradicted their Maxims of State Policy.

Inſtances of this Nature in *private* Life, we are furniſhed with by daily Obſervation: How many are there who wear the outward Garb of Friendſhip, but change with every Blaſt of Fortune! while a briſk Gale of Proſperity fills our Sails, ſo long will they be obſequious to our Will, and make Profeſſion of

* French. † Dutch.

of their Zeal ; but when once the Tempeſt of Adverſity begins to rage, and the Storm blows hard againſt us, then will *ſuch Friends* make Shipwreck of their Conſcience, forfeiting thereby their Title to Humanity, and deſerving to be *numbered with the Beaſts that periſh.*

But, the Facts which I have mentioned, convince us, that this ſelfiſh Principle is ſo far from being confined to *private* Perſons, that whole *Kingdoms* have juſtly laboured under the ſame Imputation.

However tho' this unfortunate Prince was deſtitute of all Hope, and roam'd about with a Price ſet upon his Head, yet was he ſupported by the Arm of Providence, till happily reſtored to his legal Inheritance, and placed in Glory upon his Father's Throne. After a long Series of War and Deſolation, after GOD had viſited us with the Severity of his Judgments, and *pour'd out the Phials of his Wrath upon us*, then was he pleaſed to remember Mercy, and *turn again the Captivity of* Sion ; then was he pleaſed to lighten our Darkneſs, and diſſipate our Fears ; while we at firſt *were like unto them that dream*, and would ſcarce acquieſce in the Teſtimony of our own Senſes. But when we had deliberately reflected, we could not but acknowledge GOD to be the *Author of our Peace, and the Captain of our Salvation :*

For

For tho', whenever Force is oppoſed againſt Force, human Power will monopolize the Glory; yet when we are reſcued from ſuch Difficulties, as no Creature is able to reſiſt; when the Cauſe of Truth, without the Help of Man, triumphs over the utmoſt Oppoſition of Infidelity, and the dark Devices of Subtilty and Guile are confounded by the ſhining Luſtre of plain Simplicity: Theſe *mighty Things* muſt awaken a Senſe of an inviſible Power, and make Men confeſs, *that Thou, whoſe Name alone is* JEHOVAH, *art the moſt High over all the Earth.* —

And ſuch was the Inſtance which we this Day commemorate; for when our hopes were baffled, and our Spirits quite exhauſted, then *did the Glory of the Lord appear*: when all about us was Darkneſs and Confuſion, then did GOD ſay, *Let there be Light, and there was Light*; then was the Influence of the holy Spirit infuſed into the Hearts of Men, deſcending *like the Rain upon the mown Graſs, as Showers that water the Earth*; whereby mutual Animoſities were ſo ſuddenly allay'd, all Prejudice removed, and all Averſion ſoften'd, that the whole Nation ſeem'd to be inſpired with Unanimity and Zeal, and Oppoſition to be *ſcatter'd as a Morning Dew.*

Thus did we ſee our Land, which had been made a *deſolate Wilderneſs*, begin to bloom again as the *Garden*

Garden of Eden : Thus did we ſee the Reſtoration of Monarchy, the Re-eſtabliſhment of Juſtice, and the Recovery of our ancient Conſtitution ; a Conſtitution duly poiſed between the two Extremes of uncontrouled Licentiouſneſs and arbitrary Power : And as no Nation can be more happy, ſo long as we enjoy the Bleſſings which were then reſtored, let us endeavour to render ourſelves worthy of their Continuance, by ſuitable Expreſſions of Gratitude, by Piety towards GOD, Loyalty to the *King*, and Unity among *ourſelves*.

Let our Piety towards GOD be manifeſted by a laudable Zeal in Defence of that Religion, which Providence has tranſmitted down to us, pure and undefiled, free from any Tincture of Enthuſiaſm, and unſullied by the Innovations of Popery : Since now we may have acceſs to the *Well of Life*, *let us thirſt after the living God* ; ſince his Sanctuary is open, let us not diſdain his Mercy, and refuſe to enter ; ſince the *flaming Sword* is now removed, let us boldly approach towards the *Tree of Life*. —

As for our Loyalty to the *King*, let that appear by a faithful Diſcharge of our Duty, a proper Reverence to his Character, and a willing Obedience to his Authority ; let us chearfully contribute to the Support of our preſent Government,

and exert ourſelves ſtrenuouſly for the Honour and Proſperity of the Defender of our Faith. —

Laſtly, Let us dwell together in Unity, and put away that evil Spirit of Party, which uſually prevails ſo much among us; and let all ſelfiſh Views and private Prejudice be ſwallow'd up in the public Good, and ſacrificed to the Welfare of the Community.

As no Kingdom under Heaven can boaſt a better Conſtitution, or a more pure Religion, let us teſtify our Gratitude by a virtuous and peaceable Conduct; and let no Strife or Emulation be ſeen among us, except who ſhall be moſt *zealous in good Works*: For as the Overflowings of Ungodlineſs ſeem now to threaten a general Corruption of Morals, and conſequently the Ruin of our Land, it is the indiſpenſible Duty of every Individual, to oppoſe, as far as he is able, the raging Torrent, to repreſs the Inſolence of wicked Men, and make the Workers of Iniquity aſhamed: For no Intereſt can be too valuable to be poſtpon'd, no Service too difficult to be performed, when there is a Proſpect, in any Degree, of correcting the Example of a degenerate Age; ſince, as the Scripture promiſes a peculiar Recompenſe to him

him, who ſaves *one Soul* from Death, he muſt doubtleſs be entitled to a higher Reward, who labours to turn *many* to Righteouſneſs, and is inſtrumental in reſcuing a *whole Nation* from Deſtruction.

FINIS.